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indebtedness of one religion to the other has been alleged are then examined. The study issues in three main conclusions: (1) the origin of these items in Buddhistic tradition is in the main too doubtful to permit any positive views on the problem of mutual influence between these and New Testament narratives; (2) the relation between India and the eastern Mediterranean lands makes possible the influence of the latter on the former, or vice versa; (3) but detailed investigation furnishes no very substantial grounds for such a conclusion, and where the positive evidence is strongest it points to Buddhism as the borrower.

MISCELLANEOUS

CLOW, W. M. *Christ in the Social Order*. New York: Hodder & Stoughton, 1914. xii+295 pages. \$1.25.

Dr. Clow feels that it is a mistake to attempt to turn the energy of Christianity in the direction of "Christianizing the social order." He prefers to speak of Christ "in" the social order. His point of view is that of a mildly controlled individualism. He deals with proposed substitutes for the present social order in a spirit of hostile criticism, pointing out what seem to him to be the impracticable elements of all current social remedies. A chapter on "The Social Ideal of Jesus" leads one to wonder why the word "social" should have been used at all; for Dr. Clow pictures Jesus as a religious individualist. He summarizes as follows: "The distinctions between Christ's social ideal and all other commended solutions of our social unrest can be expressed in three contrasts. It keeps its eyes upon the man, not upon the state. It has regard to external conditions of life chiefly in view of their discipline of character. It is essentially religious in its basis and sanctions, for it is a kingdom whose issues and rewards transcend those of earth and time" (p. 93). The ideal of individual "stewardship" is urged as the Christian goal; and evidently Dr. Clow is on the whole very well satisfied with the present social order. It only needs better men to administer it, he believes. Some of his statements evoke incredulous surprise. For example, "Every man who knows the poor can recount numberless cases of homes, as holy as the home of Nazareth, maintained on less than £1 per week." (p. 63). One fears that in the ordinary family such saintliness would find speedy reward in starvation, which doubtless Dr. Clow would explain on "disciplinary" grounds. There is much excellent advice concerning individual ethics; but it is to be feared that the book will encourage an unfortunate complacency with reference to social problems.

PERIODICAL LITERATURE

"The Apostolic Decree against *πορνεία*" (B. W. Bacon in the *Expositor*, 8th Series, No. 37 [January, 1914], 40-61).

Professor Bacon finds in Professor Sanday's article in the October number of the *Expositor* on "The Text of the Apostolic Decree" the opportune moment for the presentation of further evidence as to the historical sense and bearing of the Decrees from contemporary sources hitherto overlooked.

The writer dissents from the ethical interpretation which the Western text labors to attach to the Decrees, and urges that the apostolic council of Acts, chap. 15, is an